

# HOWNIIKAN

## PEOPLE OF THE FIRE



Vol. 15, No. 8

Citizen Band Potawatomi Tribe

August, 1993



Shirl Hubert, Substance Abuse Counselor, Helps Christa Tsotaddle, Kevin Littlehead, Obie Butler

### Summer program aims at substance abuse

Twenty area Native American youngsters participated in a two-week summer prevention program offered by the Citizen Band Potawatomi Tribe Health Services.

The fourth through sixth graders met each day from July 12-23 in the CTSA building at the Absentee Shawnee Tribal Complex. Ten boys and girls attend the morning session and another ten come to the sessions scheduled each evening.

Along with various craft projects, the youngsters received counseling in the prevention of substance abuse, teen pregnancy and training in how to handle peer pressure. The Duncan Series curriculum was taught by Shirl Hubert, Potawatomi Tribe substance abuse counselor, and Donnette Littlehead, the tribe's child abuse investigator.

Area schools publicized the free program before classes were out. It was open to all students in 10-12 age group and Hubert said, "We were pleased with the turnout and we really had a good time."

On the last day the children enjoyed a cook-out at Milstead Park in Shawnee. There was also a softball game between the morning and evening groups.

Joyce Abel, Potawatomi Health Services director, said the special program was part of the tribe's ongoing efforts to prevent substance abuse.



Donette Littlehead Watches Lisa Harvey Work On Project

### Federal court refuses to rehear gaming suit

By Gloria Trotter

The first state-tribal gaming pact in Oklahoma history, signed by the Citizen Band Potawatomi Tribe and Gov. David Walters in July 1992, died at the hands of the Tenth Circuit U. S. Court of Appeals almost exactly a year later.

What was almost certainly the end came Aug. 5 when the court denied the tribe's request for a rehearing by the full court. The tribe had appealed to the Tenth Circuit after the federal district court upheld the U. S. Attorney's position that the video lottery terminals (VLTs) specified in the compact would violate the Johnson Act.

Tribal attorney Michael Minnis termed the decision "a continuation of the sorry treatment by the federal government. People who put their faith in the federal government are destined to be disillusioned," he said. "We did everything they told us to do ... we jumped through hoops." Minnis added that it was "really irritating" that "we never got any explanation of why our arguments weren't good."

Minnis, in his petition for rehearing and suggestion for rehearing *in banc*, noted that "compacts are in effect in at least 17 states other than Oklahoma ... As far as the Potawatomi have been able to determine, local United States Attorneys in these 17 states have not expressed any similar concern ... nor raised any questions during negotiations about possible Johnson Act violations."

Tribal Chairman John A. "Rocky" Barrett said in his column (on page 12 of this issue) that "the story almost reads like a comedy, except the results are not funny" as he details the long process the tribe followed in seeking the gaming compact. He termed the latest decision "the same raw deal" the tribe has always received from the federal government.

The decision certainly muddled the water for tribes in Oklahoma as well as across the nation. "The impact of the panel decision extends far beyond the appellant," Minnis said in his petition. "The decision ends any possibility of Class III gaming in Oklahoma, probably ends the potential for Class III gaming in four other Tenth Circuit states (Kansas, Wyoming, New Mexico and Utah) that have not yet concluded Class III compacts, and threatens existing class III compacts in Colorado. If the panel rationale is adopted nationwide, virtually all Class III Indian gaming would be at risk."

If the decision is accurate, Minnis said, the Indian Gaming Regulatory Act (IGRA) "is basically a nullity because nearly every state makes 'gambling devices' illegal." He noted that during U.S. Senate consideration of IGRA, Sen. Daniel K. Inouye "confirmed unequivocally

Please turn to page 12

### Honor dance Sept. 19 at Sacred Heart

Tribal members with ties to Sacred Heart Mission in southeastern Pottawatomie County are especially invited to an honor dance on the mission grounds at 2 p.m. Sunday, Sept. 19. The dance will honor Kateri Tekakwitha. George Harjo is coordinating the dance, with help from a staff which will include master of ceremonies Dean Whitebreast, head singer Mathew Reed, head lady Jane Tiger, and head man Gordon Roy. Gourd dancing will be from 2-5 p.m., supper from 5-6, more gourd dancing from 6-7:30 p.m., grand entry at 7:30 and inter-tribal from 8-11 p.m.

The honor dance is hosted by the Sacred Heart Mission Historical Society, a group

formed several years ago to help maintain the historic mission grounds where many Potawatomi were educated.

Because so much Potawatomi history is entwined with Sacred Heart, the tribe has supported the efforts of the society since its formation. The tribe recently donated \$2,500 to the society for the purchase of a new tractor for mowing the grounds. Society president Tim Lowry, a tribal member, thanked the tribe for its encouragement and support.

Among tribal members active in the society are Business Committee member Hilton Melot and Grievance Committee member Hazel Williamson, who serve on the Board of Directors.



# TRIBAL TRACTS

## JTPA program emphasizes education

The Clinton Administration has mandated that Summer Youth programs must in the future concentrate on education rather than, as in the past, simply finding summer jobs for low income teenagers. Responding to that mandate, the Potawatomi Tribe JTPA Summer Youth program, in cooperation with Gordon Cooper Vocational Technical School, this summer implemented a pilot program consisting of several completely new training programs for Native American youth. JTPA Director Norman Kiker, Charles Duncan, Summer Youth Coordinator, and Edie Head, Summer Youth Counselor, began working on the new programs last fall.

JTPA Director Norman Kiker and program staff have been concerned that the traditional summer youth jobs, mostly lawn mowing for the boys and telephone answering for girls, do nothing to prepare young people for good jobs when they leave school. When President Clinton announced the same concern, our staff was ready. Charles Duncan, a pilot himself, was instrumental in developing a Careers in Aviation curriculum, which he was able to do in cooperation with O'Connor Flying School in Shawnee.

Through much program planning between JTPA and assigned Summer Youth personnel we have determined that our Summer Youth need to be familiarized with modern office procedures and machines. We took our concerns to Gordon Cooper Vocational Technical School, which arranged to set up a classroom as a large modern office. Vo-Tech liked the idea so much they have added it to their regular classes. Vo-Tech already

offered career courses such as health or electronics. A Summer Youth program was designed using all these components.

JTPA Director Kiker assigned Summer Youth Coordinator Charles Duncan and Edie Head, Summer Youth Counselor, to pursue another completely new idea. Duncan and Head both have experience in private summer camps which have Indian Lore programs and are always looking for Indian young people to work as camp counselors. Several summer camps were contacted to find out exactly what they were looking for in counselors, then a course was designed which would graduate certified camp counselors, ready to step into high paying summer jobs.

The Vo-tech staff, including Bob Patten, Director of Education, Richard Carter, Coordinator of the Native American Project, and an outstanding group of teachers, contributed immensely to the success of the programs. St. Gregory's College and Oklahoma Baptist University provided elements of the counseling program. Other Shawnee area Native American Summer Youth programs also provided young participants.

Edward Marsh graduated from the Aviation program and is eligible to take his pilot's license test in September when he turns seventeen.

Felicia Marshall, Theodore McKinney, Andrea Miller, Jeana Miller, and Corky Snodgrass passed courses in Psychology, Communications, Teaching Indian Crafts, First Aid, CPR and Life Saving to receive certification as Summer Camp Counselors. Ronnie Given, Stacy Hawkins, Tommy Mitchell, Michael

McKinney, and Nici McKinney joined the class late, but also received certification in some areas. All of these young people put in a week of on the job training by working as counselors at the Cedar Lodge Traditional Indian Camp in August.

The Careers Program graduates successfully completed four or more units of Master Student, Model Office, Indian Crafts and Culture, Health Careers, Electronics Careers and/or Small Engine Repair. They were Chandra Ashley, Jody Baker, Joshua Blanchard, Victoria Carpitcher, Sara Deer, Ezra DeLodge, Gail Ellis, Elsie Grant, Stacey Harragarra, Jerome Harrison, Adriann Haumpy, Brandy Johnson, Stuart Longhorn, Michael McKinney, Nici McKinney, Timothy Martinez, Jeremy Miles, Tommy Mitchell, Carianne Nahmahpeah, Leo Pepiaketa, Justina Pewewardy, Michelle Pewewardy, Laquita Poncho, Kim Scott, Ricki Simpson, Edward Spoon, Kenneth Squire, Edward Valdez, Chris Wallace, Richard Watts, Wendy Whiteshirt, Alison Williams and Susan Wood.

Participants in the regular Vo-Tech summer school program included D'Arcy Ellis, Michelle Clay, Beverly Cooper, Dawn Harjoe, Trisha Haymond, Stacy Hawkins, Traci Hawkins, Brandy Johnson, Lucinda Lindsay, Shawna Lonelodge, Ellinda McKinney, Michelle Roubidoux, Andrea Smiley, Brian White and Wendy Whiteshirt.

The success of the new programs ensure that the Potawatomi Tribe and Gordon Cooper Vo-Tech will continue their cooperation to enhance the educational opportunities of area Native American Youth.



## Child Welfare Program Cited

The Citizen Band Potawatomi/Iowa tribes' Indian Child Welfare Program has been awarded a Certificate of Achievement by the Bureau of Indian Affairs, U. S. Dept. of the Interior, for "service performed in a manner exceeding the requirements of the program." Indian Child Welfare worker Rick Short, shown here with the certificate presented to them by BIA Area Director L. W. Collier Jr., said the recognition was partly based on their work in training 20 Native American social workers in investigation of child sexual abuse. Short, along with Donette Littlehead and Tom Jenks, who now have national credentials to train in this area, conducted a ten-day training session designed to teach workers how to interview and videotape for admissible court evidence. Short said the joint Potawatomi-Iowa program, housed in the Potawatomi Health Services complex, was also certified as an outstanding child welfare program for the second year after its annual federal review.



In  
your  
opinion...



## Potawatomi Runners

Several Citizen Band Potawatomi tribal members participated in a walk-run to benefit the American Indian Center of Dallas, Texas, mentioned in a regional report in the June issue. Regional coordinator Marjorie Hobdy sent this photograph of: back row, from left, Adele Blair Kreager, Marjorie Blair Hobdy, Kim Anderson, Brook Anderson, Karen Tescier Stray; front row, Karin Kreager, Ashley Anderson, Craig Anderson and Ashley Anderson. (Photo courtesy Marjorie Hobdy)

## Bozho Ni Kans

On behalf of myself and my family I would just like to offer a big "Megwitch" for the wonderful time that we had at this years General Council and Pow Wow.

Megwitch to the Business Committee and Ester Lowden for selecting my daughter Shyloh to represent our People as Tribal Princess. Megwitch, to Ester and Ramona Melot for picking us up at the airport and helping us to feel so welcome and a part of the People.

Megwitch also to the Pow Wow coordinators and the Headstaff in helping us to understand Pow Wow differences. Also to Jim Smith, Norman Kiker and all of the Gourd Dancers for their friendship and Brotherhood. Megwitch to George Godfrey and family for helping us find connection to our relatives of the Bergeron, Bazha, and Barshaw families. Also to Rocky, Maxine, Regina and Joe Baptiste for their wonderful friendship, company and assistance.

Megwitch also to a lady whose family I was unable to find but would love to hear from. Her name was May Fairchild and she encouraged my Grandfather to enroll his children & grandchildren in the 40's and just look how far her help has brought us. It was a most rewarding and wonderful reconnecting for me and my family, I feel it is most important for us to establish and nurture these reconnections as a people and as family to one another.

In this way we can begin to heal old wounds of the past and build a good road for the next generation. The more work we can all do to find and re-vitalize our traditions and their proper enactment will benefit us and the future generations, and show the proper respect to all our Ancestors who have gone before. Megwitch and may the Creator bless you each and everyone until our paths may cross again.

Sincerely,

David West & Family



# Walking On...

**Virginia Lansdale Mitchell**

Our beloved Virginia Lansdale Mitchell passed away on June 15, 1993. Virginia was born July 24, 1921, in Nowata, OK. Stationed in the Philippines, she served her country as First Lieutenant Army Medical Nurse from 1944 until 1946. Upon returning stateside, she met, fell in love with, and married J. Thomas "J.T." Mitchell on June 29, 1947. Their first child, Lisa J. Mitchell, was born February 1, 1952. Their second child, J. Tranny Mitchell, was born November 10, 1955. Virginia dedicated her life to the healing arts as a registered nurse. A career RN, she retired from St. John Medical Center in 1981.

Virginia is descended from the Vieux and Ogee families of the Potawatomi tribe. Her great great grandfather was John Lafayette Ogee. Her grandfather was John "Wisconsin John" Vieux. Her grandmother was Mary Vieux Cooper Oudray; three aunts, Mary Jane Kinkaid, Jean Clark (daughter, Pat Asmann; grandson, Edgar Asmann; Jaunita March daughter, Darlene Eastman; three sons, Eugene McCoy, Melverne McCoy and Marvin McCoy); a daughter, Lisa J. Mitchell; a son, J Tranny Mitchell; a granddaughter, Hannah Marie Mitchell; and a grandchild to be born in September 1993. Surviving family members not of the tribe include her husband J. Thomas Mitchell; a half-brother, Kenneth Sorey (two daughters, granddaughters and great grandchild); extended family, the Halls of Adair, OK; and daughter-in-law, Susan Mitchell.

## Teri Rene (Buchanan) Ellis 1963—1993

Teri died on March 19, 1993 in a car accident near her home in Willits, California. She leaves two young daughters, Tara Michele Klein 10 and Katie Denise Ellis 7. Although she was not a registered Tribal Member she had ties to the tribe through her Great Grandmother Clarissa Beltier Mars, Grandfather Frank Mars, Mother Sue Meyer, Uncle Albert Mars, Cousins Teresa and Mark Mars, Uncle Bill Mars, Aunt Ann Maggio. She also leaves sisters, Jana Sue Terry, Lisa Michelle Unangst and one brother Bobby D. Buchanan, II. Teri was very proud to claim her Indian Heritage. She was loved by all who knew her, our comfort is that she is with her Grandfather who she admired and respected.

## ***Talent Directory in final stages***

The Oklahoma Indian Affairs Commission is in the process of finalizing the "Oklahoma Native American Talent Directory", a pictorial directory of actors and actresses of all ages, technicians, and cultural consultants, which will be marketed to local, state, national and international entertainment industry agencies and individuals.

Phase I of the project was originally initiated under a grant from the State Arts Council in the late fall of 1991 as a film registry. Oklahoma Indian Affairs Commission was recently awarded a Phase II grant from the State Arts Council to print the "Directory" in the fall of 1993.

Eligibility requirements include a 1993 application form, a notarized "Release of information" form, an 8x10 black and white (only) photo, a copy of the applicant's Certificate of Degree of Indian Blood (CDIB) or tribal enrollment card. A resume sample is included in the "kit" but is optional.

**"Talent Directory Application Kits" for** persons eligible to appear in the directory under any one of the three categories previously mentioned can submit a written request for a kit from the Oklahoma Indian Affairs Commission at 4545 N. Lincoln, Suite 282, Oklahoma City, OK 73105 or by phone at (405) 521-3828 or (405) 525-2154.



# POTAWATOMI MUSEUM TRADING POST

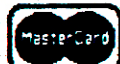
**Mon. - Fri. 8 a.m. - 5 p.m.**  
**Sat. 9 a.m. - 4 p.m.**

**Call Your Orders In  
1-800-880-9880**

## ORDER FORM

QTY	SIZE	DESCRIPTION OF MERCHANDISE	COLOR	PRICE	TOTAL
		Wood Seal Plaques		\$ 10.00	
		Seal Can Cooler		2.50	
		People of the Fire Caps		7.00	
		People of the Fire T-Shirt		10.00	
		XXL - People of the Fire T-Shirt		12.00	
		Youth - People of the Fire T-Shirt		8.00	
		Seal T-Shirt		10.00	
		XXL - Seal T-Shirt		12.00	
		(Youth Seal T-Shirt)		8.00	
		Pendelton Blankets		79.50	
		Minnetonka Moccasins		Various	
		People of the Fire Insulated Mug		5.00	
		I Married A Potawatomi & Proud T-Shirt		10.00	
		Satin Jacket with Logo		39.95	
		Youth - Satin Jacket with Logo		29.95	
		Book - Keepers of the Fire		16.00	
		Book - Potawatomi of the West		18.00	
		Book - The Potawatomi		11.00	
		Seal Suncatcher		18.00	
		People of the Fire Suncatcher		14.00	
		People of the Fire Tote Bag		7.00	
		Seal Coffee Mugs		3.50	
		People of the Fire Coffee Mugs		3.50	
		Seal Patches (Cloth)		5.00	
		Book - Grandfather Tell Me A Story		11.00	
		Seal Flag		37.00	
		Beaded Caps		25.00	
		Ojibway Indian Coloring Book		3.00	
		George Winter Collection (Set of 8)		50.00	
		Beading Books (Instruction)		10.95	
		Seal Clocks		20.00	
		Aluminum Seal License Plate		7.50	
		Vinyl People of the Fire License Plate		4.50	

**METHOD OF PAYMENT:** ☐ Check or Money Order (Enclosed)

☐ MasterCard      ☐ VISA

**Card Number**

Signature

Expiration Date

**POTAWATOMI TRIBAL  
MUSEUM AND GIFT SHOP**

POTAWATOMI TRIBAL MUSEUM AND TRADING POST  
1901 S. GORDON COOPER DRIVE  
SHAWNEE, OK 74801

## Esther Lowden

NAME \_\_\_\_\_

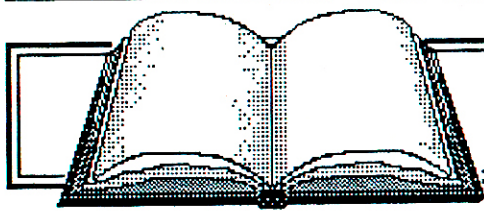
ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Daytime Phone ( ) \_\_\_\_\_

(405) 275-3121 1901 S. Gordon Cooper Dr. Shawnee, OK. 74801  
1-800-880-9880 Saturdays Only: (405) 275-3119





## For the record...

### Special Business Committee Meeting July 1, 1993

Present: Vice-Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committee-man Jerry Motley, Tribal Rolls Director Mary Farrell, Tribal Construction Director Bob Dunning, First Oklahoma Band President Murlin Derebery, Architect Don Price.

Vice-Chairman Linda Capps called the meeting to order at 7:35 p.m.

Bob Davis moved to approve the minutes of the June 16, 1993 Business Committee meeting; Jerry Motley seconded. Passed 3 in favor, 2 absent.

Bob Davis moved to approve Resolution #94-1 amending the Election Ordinance, Article IV, §4-109 Poll Watcher; adding a. A Poll Watcher is eligible if: 1. A member of the Tribe, 2. 21 years of age or older. b. A Poll Watcher is not qualifies for appointment if: 1. Under any court-ordered guardianship due to mental incapacity. 2. Ever convicted of a felony. 3. Ever convicted of a non-felonious crime involving election laws of the Tribe, or 4. Ever found civilly or criminally liable for breaching a fiduciary or contractual duty to the Tribe; Jerry Motley seconded. Passed 3 in favor, 2 absent.

Jerry Motley moved to approve Resolution #94-2 authorizing the Citizen Band

Potawatomi Indian Tribe of Oklahoma's Indian Child Welfare Family Violence Prevention and Services Grant Application for FY 1993; Linda Capps seconded. Passed 3 in favor, 2 absent.

Bob Davis moved to approve Resolution #94-3 enrolling 5 tribal members eligible for enrollment under previous guidelines; Jerry Motley seconded. Passed 3 in favor, 2 absent.

Jerry Motley moved to approve Resolution #94-4 enrolling 25 descendant applicants; Linda Capps seconded. Passed 3 in favor, 2 absent.

Business Committee recessed at 7:56 p.m.

Business Committee reconvened at 7:57 p.m.

Chairman John A. Barrett and Committeeman Hilton Melot arrived at 8:00 p.m., read and approved the minutes of the June 16, 1993 Business Committee meeting, Resolutions #94-1, #94-2, #94-3, #94-4, #94-5 and #94-6.

Business Committee opened and discussed the sealed bids on the First Oklahoma Bank Building.

Bob Davis moved to adjourn Business Committee meeting; Jerry Motley seconded. Meeting adjourned at 11:20 p.m.

## Teen pregnancy in Oklahoma —strategies for change

Oklahoma ranks 8th in the nation in birth to teens. Parents, health professionals and educators in our state have struggled with this issue for many years. In 1993, the problem may finally receive the attention it deserves.

In the annual Legislative Forum sponsored by the Oklahoma Institute for Child Advocacy, the issue work group on Adolescent Sexuality made the following recommendations, which were presented to the Governor's Healthy Futures Steering Committee for their consideration:

### Priority #1:

#### Comprehensive Health Training

Schools: Implement training on comprehensive Health Learner Outcomes as mandated by HB 1017 for school administrators, school board members, teachers, school staff, school paraprofessionals, counselors, school volunteers, PTA, health educators, youth serving agency leaders and community leaders.

### Priority #2:

#### School-linked Services

Establish comprehensive school-linked services that address the health (physical and mental) education, and social service needs of children, adolescents and their families and that involve a collaborative effort between school district resources and community resources. This would include services for special populations such as pregnant and parenting students and their families.

On January 8, 1993, the Healthy Futures Steering Committee issued a report to the Governor recommending 12 major children's initiatives for the Governor's 1993 agenda. Many of these initiatives contained the recommendations made by those attending the Fall Forum.

### Governor Leads the Way

In his budget address to the Legislature in February, Governor Walters proposed funding for these important children's programs, including monies for teen pregnancy prevention and student health centers. His budget includes \$500,000 to expand community-based and community-designed education programs to reduce teen pregnancy. Currently, there are 11 such programs throughout the state, administered through the State Department of Health, with a budget of \$250,000. In addition, the Governor proposes to allocate \$100,000 to be used to conduct a "Peer to Peer" media campaign.

Along with the prevention projects, Governor Walters has recognized the importance of school-linked services. His

proposed children's budget includes \$3,000,000 to fund pilot projects providing community-defined health services for children at their school site.

With the leadership of the Governor, and the hard work of all the many child advocates concerned about teen pregnancy, there are promising times ahead. The following article highlights the efforts of one of the many Oklahoma communities who continue to work tirelessly on behalf of our kids:

### Solutions for Rural Counties

My job as a Teen Pregnancy Prevention Coordinator in rural Southeastern Oklahoma was a dream come true. I enjoyed the serenity of the country, and the challenge of working with teenagers. But I soon learned the LeFlore County ranks in the top 10 counties in teen pregnancy. I also found that our county has very high rate of child abuse and school drop outs. What happened? Had big city problems infiltrated this quiet rural city?

During my presentations on teen pregnancy prevention, I discovered another alarming problem: date rape and violence. Other agencies confirmed my fears. In order to document the problem, LeFlore County Youth Services and LeFlore County Guidance Center developed and conducted a confidential survey in January 1992 throughout LeFlore and Haskell Counties. The results were surprising: the average age reported when teens begin dating is 12, and almost half (44%) of the teenagers surveyed had already engaged in sex.

When asked about making unwelcome advances, 10% of LeFlore County and 6% of Haskell County respondents admitted they had continued kissing and even fondling someone after being asked to stop. Over 8% of all incidents of sexual relations reported were against the will of the respondent.

Date and acquaintance rape is a much greater problem than anticipated. Combined data from both counties indicated 80 respondents out of 921 have been sexually assaulted!

The overwhelming majority of those victimized chose to disclose the incident to a friend rather than to parents, or other adults. This clearly supports the need for educating young people so they may protect themselves as well as initiate the process of recovery if victimized. It is imperative that we teach our kids about proper behavior. No matter what their age, no one has the right to force sexual

relations on anyone else.

Education and understanding are the first steps toward developing a solution to any problem. Through awareness, we can make positive changes for our rural kids. For more information, call Phyllis

Philpart at (918) 647-8601.

For more information about any of the 11 community-based Teen Pregnancy Prevention Projects administered through the State Department of Health, contact Brenda Smith, (405) 271-4476.

## Grummer wins in art competition

Citizen Band Potawatomi tribal member Brenda Kennedy Grummer, Yukon, won a \$500 award in oil painting at the Red Earth art competition held recently in Oklahoma City.

The prize-winning piece entitled, "Grand Entry", is one of the artist's trademark series of Oklahoma pow wow scenes which have continued to earn her international acclaim over the past ten years. The painting was done from reference material that Brenda Kennedy Grummer gathered at various Citizen Band Potawatomi events. It is available for purchase for \$5500 from Oklahoma Indian Art Gallery, 2335 S.W. 44, Oklahoma City. Similar works have won numerous top awards at museum competitions and other exhibitions, including both best of division and second place at last year's Red Earth show.

They have been included in invitational exhibitions at the Smithsonian Institution, the Kennedy Center, the U.S. House of Representatives, and the Franco-American Union, Rennes France. Upcoming shows are planned for Germany, Japan and Austria.

Brenda Kennedy Grummer has recently been asked by Ted Turner of Turner Broadcasting to serve as a consultant and illustrator for a multi-year series of television productions and publication dealing with the American Indian.

## Decision made to drop name from Cherokee land run statue

(From *White Eagle Messenger*, (Ponca Tribe) June 1993) — In a demonstration of what meaningful communication between two neighboring communities can accomplish, the Cherokee Strip Centennial Committee decided to drop the name from a statue commemorating the Cherokee Strip land run. In a letter to Ponca Chairman Genevieve Pollak, dated June 14, Centennial Committee Chairman Larry Stephenson stated: "This is to inform you that our ... Committee met this afternoon to consider your proposals in regard to our Jo Saylor statue. We will recommend to the Ponca City Commission that should the northwest corner of the Centennial Plaza be available for the Saylor's bronze, that is a site acceptable to us."

"This would be at the corner of Grand Avenue and Fifth Street. We are also agreed that we will refrain from placing the name "This Land is Mine" on the Centennial bronze to be located in the plaza. Any earlier action on our part that seemed insensitive to the Poncas was unintentional. We assume our action taken today will reestablish a harmonious relationship between our two communi-

ties. That is the purpose of our action. (signed Larry Stephenson, chmn.)"

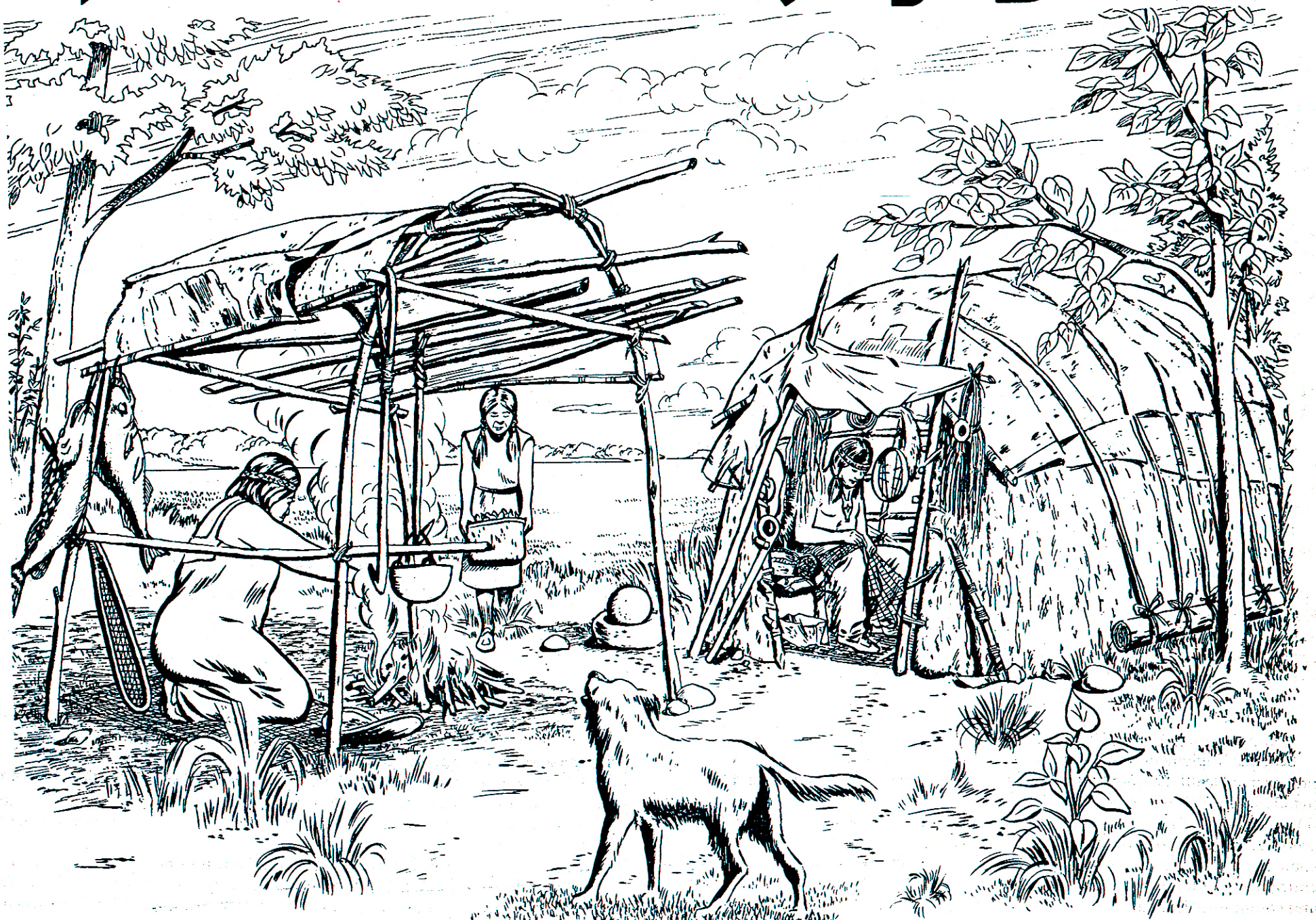
The two decisions came on the heels of a meeting that took place at White Eagle on June 10. Local civic and business leaders met that day with Ponca tribal officials, and a Cherokee official, in an attempt to resolve opposition from three tribes over the statue. The Cherokee and Ottawa Nations have gone on record as opposing the statue, along with the Poncas.

Controversy over the statue began three months ago when the Ponca Tribe strongly opposed the location and title chosen for it. In a three-page announcement signed by all seven business committee members, the tribal leaders stated in part, "As Native Americans, the Ponca Tribe takes offense with this statue and caption and considers it an affront to Native Americans and believes that it is basically racist in nature."

The statue, scheduled to be dedicated on September 16 during ceremonies in Ponca City, depicts a settler jumping off a horse to take a claim during the Cherokee Strip land run of 1893.



# Potawatomi Kids' Stuff



## SUMMER

A cooking shelter and summer wigwam

From the "Ojibway Indians Coloring Book," published by the Minnesota Historical Society and used with permission. The Ojibway, like the Potawatomi, are an Algonquin tribe and the two have very similar cultures. Coloring this picture will help Potawatomi children learn about their heritage. The coloring book costs \$3 and is available through the Potawatomi Museum Gift Shop.

## All the earth owes life to Grandfather Sun

(From *Native American Smoke Signals*, August 1993) — Tone-kei (Sammy White), Kiowa, is a desert tour guide in Scottsdale, Arizona. Here he speaks of Grandfather Sun and what he has done for all creation.

Long time ago our animal brothers could talk and the life-giving plants and water could talk and understand that everything the Great Spirit created on Mother Earth had a purpose.

The countryside furnished our animal brothers with grass to eat and in return the animal brothers were glad to give themselves to the two-legged humans. The humans laid their own dead ones out to be consumed by creation again, and again. By becoming part of the live ones

again, everyone continued to live in harmony.

The humans, plant, animals and water of Mother Earth owed their existence to the sun, Grandfather to everything.

Grandfather Sun was good to everyone as far as the eye could see. Everyday he shined his life-giving rays on everything and everybody. Everyone felt good, healthy and happy for they were growing tall and strong.

Grandfather Sun created a beautiful picture just before he took all the colors with him at sundown. Each evening the animal brothers stopped in their tracks and slept. The humans stopped their daily tasks and slept, dreaming of when Grandfather Sun would be with them again the next day.

Grandfather Sun helped the children of Mother Earth in

many ways, and all creation felt good and safe when he was shining. The lakes and rivers were grateful for him taking their old water and returning it when it rained. While the water was with him they told him how grateful everyone felt because of his help. Grandfather Sun knew this, but it made him feel good to hear it. He felt so good he decided to shine and be with everyone all the time, and took the night away.

Grandfather Sun's children felt good for a while but the humans grew weary. They needed time to sleep. New trees and new crops of grass were coming up everywhere and they took over Mother Earth. Everyone was sad after a while; there was no room left to work or play, and the four-legged ones got lost in the thick jungles and tall grass.

It was decided by everyone that when the water went up into the sky again, it would let Grandfather Sun know of the terrible problem of too much light.

When Grandfather heard of how sad his children were becoming he decided to do something about it. He knew rest and sleep were the most important part of a happy world, so he brought back the night and made it longer. He told them this is the last change he would make Mother Earth. He also said he would have different seasons beginning with a new year, when new plants start to grow.

Everything and everyone was pleased, especially the night time creations like the cats, owls, and bats. They were happy about the longer nights. Finally Grandfather Sun, in

his ever-changing cycle, caused it to snow, but his children were so used to his warm rays they couldn't stand the cold. Many died. The first cedar trees came into being, replacing the dead humans. For each human who passed away, a cedar tree grew.

Grandfather Sun's remaining children learned to live with the snow, but still longed for the warm, life-giving days, so he decided to give sunny days most of the year. It was good for everyone.

To this day, cedar trees stay green year round and green leaves and grass change color and fall to the ground before the snows come and the nights get longer.

Today many Indian nations celebrate Grandfather Sun and all he has done for all creation.



# REGIONAL OFFICE REPORTS

## REGIONAL OFFICE DIRECTORY

<b>Denver</b>	<b>Seattle</b>
Norma Whitley	Susan Campbell
2322 Clarkson St.	3523 Anthony Place South
Denver, CO 80205	Seattle, WA 98144
local (303)861-1140	local (206)723-8055
FAX (303)863-0152	toll free (800)722-8055
toll free (800)531-1140	<b>Southern California</b>
<b>Houston</b>	Jeremy Bertrand Finch
Lu Ellis	203 Bellefontaine Street
26231 Huffsmith-Conroe Road	Pasadena, CA 91105
Magnolia, TX 77355	local (818)796-2008
local (713)356-7957	FAX (800)432-2008
toll free (800)272-7957	toll free (800)432-2008
<b>Northern California</b>	<b>Northern Texas</b>
Gary Bibb	Marjorie Hobdy
1777 North "G" Street, Suite 6	3132 Kathy Lane
Merced, CA 95430	Irving, TX 75060
local (209)722-8585	Local (214) 790-3075
FAX (209)723-4914	Toll Free (800) 742-3075
toll free (800)874-8585	<b>Southwestern</b>
<b>Portland</b>	Gail Halterman
Roscoe "Rocky" Baptiste	7225 West Peck Dr.
Box 346 - 525 Ivy Ave.	Glendale, AZ 85303
Gervais, OR 97026	Local (602) 997-5335
local (503)792-3744	Toll Free (800) 452-8996
toll free (800)522-3744	

## HOUSTON

### Bourzho from Houston,

We certainly are in the "dog days" of summer here in South Texas! With temperatures in the upper 90's, and South Texas humidity, most of us are staying as close to the air conditioners as possible.

Mother Raccoon still has three of her original brood of five with her, as she comes around to share in the available food here, and those three are growing fast and looking good.

The deer are staying to cover entirely in the daytime, I see them only in the early morning hours. The young buck has antlers that will measure about ten inches now, still in velvet, but shaping up nicely.

Looking forward to cooler weather, all of you who want to get together in the fall for some classes, or whatever appeals to you, please call me now so we can plan a time and place. Whatever we do apart from the Regional Council Meeting will be mostly "on our dime" so let's keep it simple.

I am trying to learn about the proper way to hold a Naming Ceremony, and hopefully to line up someone to teach our young men and boys to Gourd dance. Maybe even some dance lessons for the ladies. I'm sure I could use additional instruction.

If there are other things you have questions about, let us know.

We hope your summer has been a good one. We look forward to hearing from you soon.

Megwetch,  
Lu Ellis

## DENVER

Plans are in full swing for our Regional Council Meeting to be held Sunday, September 26 at Chief Hosa Lodge. By now you should have received your invitation and if you haven't already called in your reservations, please do so right away.

I would like to make a special request however. As you know, the Tribe pays all expenses for this meeting, which includes a per plate price. After you make your reservations, if you find the number in your party has changed, please let me know at least a week ahead of time so I can revise the final count. It is not fair for the Tribe, and this means each one of us, to pay for someone who isn't there.

I can still use volunteers to help at the Lodge, and doesn't anyone out there have access to a portable speaker system?

When you come to the Regional, don't forget that Esther will have her tribal store there with all kinds of new merchandise for you to look at, the entire Business Committee will be there, and with luck, I may even have a surprise guest or two.

By the way, does anyone have a set of horseshoes they can bring? I understand that we have a challenge going.

I am really looking forward to seeing you all again, and if you have any suggestions for games or activities, just let me know when you call. With your help and support, I would like to make this the biggest and best Regional Meeting ever.

Thanks  
Norma Whitley

## PASADENA

### Bourzho from Pasadena!

I have lots of information to pass along to you this month, and much more specific information (contact names and telephone numbers) if you call this office at (818) 796-2008 or (800) 432-2008.

I have current Southern California listings for the following needs:

Temporary housing (max 90 days) -Individual, family and group mental health counseling -Rehab services to the physically or mentally handicapped -Free reading tutors (Los Angeles and Orange Counties) ... and much more

### Announcements:

September 18, the Antelope Valley Indian Museum is putting on their Fifth Annual Wow!Wow with the Wiyaka Dancers. There'll be artists, the ever-present frybread, and a storyteller.

September 18-19, the California Indian Council is putting on their Fifth Annual Pow Wow at the Borchard Community Center in Newbury Park.

September 25 and 26 are the new dates for the Four Moons Pow Wow, held in Fontana. The Host Northern Drum is the Red Spirit Singers and they're good! And don't miss Terry Godil, the special guest hoop dancer.

The Kokopelli Festival of Music and Art, put on by the Intertribal Veterans of L.A. County is scheduled for October 8-10. Put this one on your calendar and watch this column for more details next month.

Also scheduled for the weekend of October 8-10 is the Hutash Harvest Festival and Pow Wow at the San Marcos Campground in Santa Barbara. All gourd dancers are invited.

The Native American Student Alliances of San Diego's Mesa College is putting on their Second Annual Pow Wow on October 15-17. You San Diego Pots get out there and show our Native American students your support.

Maza Chagleska Oyate (Iron Circle Nation) is sponsoring the Many Winters Gathering of Elders on October 14-17 at the Angels Gate Cultural Center in San Pedro. The purpose of the gathering is to provide spiritual guidance from the Elders through our oral traditions. Elders from throughout Turtle Island have been invited to share ceremonies, prayers, and teachings. If you plan on attending this one and you're not sure of the proper protocol (whether it's okay to take photos, when to ask questions, etc.), please call me first! These are our Elders, and showing respect is the most important thing you can do.

The Southern California Indian Center offers a number of education services including tutorial, culture and traditions arts, enrichment trips, advocacy, resource library, career and higher education guidance and resources, and parent leadership development workshops. All services are provided free to Native American students and their families.

And speaking of free... Martial arts instruction is available to Native American people 18 years of older at no charge! The classes are held at Cal State LA and run from 6-8 pm every Thursday night.

I've located a very talented basketry teacher named Helen Schramm. She offers a wide range of techniques and uses an even greater variety of materials. I have a listing of the classes Ms. Schramm offers with a brief explanation of the type of weaving and materials. As many of you know, the Native people from all of what we now call California excelled in their basket work. I can show you California basket large enough to hold a whole family and one Pomo basket smaller than a kernel of popcorn- with a pattern woven into it! If you've got the desire to create beautiful things, with is an excellent place to start.

Some of the events listed above may have already taken place by the time you get the HowNiKan. For that I offer my apologies. Others are scheduled to be held many weeks in the future. It is my hope that by providing you with enough advance notice, you can schedule the events into your busy lives.

Call your Southern California Regional Office for specifics on all of the above.

And remember, when attending any Native American event, wear you Potawatomi ball cap, tee-shirt, jacket, or button. And get out there into that circle and Dance! Let's let everyone know how proud we are to be Potawatomi.

I leave you with this thought: Each morning upon rising and each evening before sleeping, give thanks for the life within you for all life, for the good things the Creator has given you, and for the opportunity to grow a little more each day. Mitakuye Oyasin- we are all related.

Jeremy Bertrand Finch

## SEATTLE

Between thirty-five and forty people attended the first Potawatomi picnic, which was held in Manchester State Park. Philonise Kulani and Rosalie Palmer did an outstanding job of putting it together, organizing games, and making everyone feel welcome. Philonise Williams of Phoenix, joined us at the park and offered the blessing over our meal.

At 2:00 p.m. Grey Eagle, and Anishinabe/Ojibwe storyteller, shared traditional stories with us and presented, the regional office with a sacred shield created especially for us and depicting the Eight Fires of the Anishinabe (Ojibwe, Ottawa and Potawatomi) prophecies. A photograph of the shield will appear in an upcoming How Ni Kan. Char Sundust of Seattle created it for us and it hangs on the office wall.

Wilbert Soocoy of Seattle showed us articles about his sister, Mamie Echo Hawk, and finding the name familiar, a telephone call confirmed that her granddaughter lives here in Seattle! Neither knew of the other's existence but now have plans to meet. Jim and Nancy Soelter brought along a family tree and we found some very familiar names on it! It's exciting to see families brought back together! I came a way feeling so blessed by the day.

August 14 is the date of the Inland Empire picnic; I'll share with you next month how it went!

Don't be surprised if you can't reach me between September 15 and 30. I will be in Indiana following the 1838 Potawatomi Trail of Death. Eric and I will be renting a small motor home and joining a caravan to dedicate new markers. The schedule looks pretty busy—and crossing the Mississippi a bit hazardous (some of the places we will be I've seen on the news lately! Please send good thoughts our way). We will have Mass every evening just as the ancestors did in 1838, offered by a Potawatomi priest. And we will stop at original resting places to offer prayer. It promises to be a very sacred time and I look forward to it. Please join us in Spirit.

Don't ever forget that as Potawatomi people we have a lot to be proud of! Listening to Grey Eagle and the stories he shared, watching Bill Mathes carving twig whistles for the younger children and then applauding as the older ones competed in the games—our past, our present and our future are so rich and varied and to be treasured. They are our jewels. Protect them.

Susan Campbell  
Regional Representative  
Washington State Regional Office



## REGIONAL OFFICE REPORTS

### KANSAS CITY

**Bourzho from Kansas City,**

We are all just trying to keep our heads above water here in the Midwest. As I am writing this the Missouri and Kaw Rivers are nearing their crests here in Kansas City. So far the flood walls are holding near the downtown area. It's not so fortunate for the outlying and river bottom areas. My family hasn't personally been effected except for restricted water usage due to problems at the water plant. To any of our people here in this area, if you have been flooded out, please let me know so maybe somehow I can try and help out, but hopefully by the time this article comes out in the paper, most of the major problems will be history.

Well, on to a little better news. The powwow here in Kansas City turned out great. It was good to be able to meet with many of you, and I apologize for not having more time to spend with you. For those of you who asked about learning to dance, please call me, I have some ideas to share with you. The attendance was down somewhat due to the flooding problems but other than that, it was a great powwow. I'd like to say thank you to George Godfrey for the fantastic job he did as Headman, (George-you did us proud!) I heard a lot of comments about your outfit. To let everyone else know, George will be planning to come through the Kansas City area among others including Shirley Willard from the Fulton County Historical Society, Father George Mattieu, Bill Wamego and Sister Virginia Pearl & family on the Trail of Death for the September 25th dedication of the marker in Independence, Missouri at 2:00. This project is tentatively scheduled at this time, so for those of you who would like to attend, please watch for further announcements or call me at the office for final confirmation. I would also like to thank Pamela Whiteman who also did an outstanding job at our powwow. Pamela was our Headlady. The powwow committee was proud and honored to have both of you serve on our headstaff.

I have some other projects in the works for this region, but they are still in the planning stages at this time, so hopefully I can make the announcements next months. Until next time-keep in touch.

Megwetch,  
Maryann Frank

### PORTLAND

**Let's Pow-Wow,**

By the time you read this we will have had our Oregon Pow Wow. Actually it is our second annual Citizen Band Potawatomi Northwest Intertribal Pow Wow, and I hope we can have many more.

You know, if you look up Pow Wow in the dictionary, you will not be able to find it. But to us Native Americans, it means "good time" — it means gathering together of family and friends, it means eating, and dancing, and remembering those who have gone before us. It is a time to tell stories and show honor to our elders and teach our ways to our children.

I know that a lot of us have lost the teachings of our elders so we should get together as often as we can, to listen to what they tell us. Believe me, they know more than you think. Even if it is the same story you have heard them tell you, over and over, please write it down, or have them tape it on a cassette. Time goes by so fast, and all too soon, it is too late. We must preserve our history.

I have met many of our Potawatomi people lately that have never been to a pow wow. They have no idea why we even have a pow wow. I am not the smartest or the best, but I thought if I could just do something for my people, it would help. I hope you enjoyed the pow wow, and what little bit of heritage I could give you. I certainly enjoyed my labors.

As always, I am here to serve you in any way I can ... Call me at the toll free number, 1-800-522-3744.

Megwetch,  
Rocky Baptiste

You must be willing to go where you have never been, to create something, you have never had ...

### NORTHERN TEXAS

I am thinking if we start to plan for Fall, it might seem cooler. Summer has set in with a vengeance here in the Northern Texas Region, hovering around the 100 degree mark. And we are in a drought, but that's better than what the people along the Mississippi are enduring. If you have relatives or friends in that area, I hope they are safe.

Saturday, October 9, 1993 11:00 to 2:00

Mark your calendar for a get-together in Grand Prairie at the park where we met before. We'll take time to get acquainted or renew our acquaintance and learn to make dream catchers. Bring a picnic lunch and I'll arrange for the drinks. We should be through around 2:00 or so to let everyone return to their busy schedule. I'd like to see those of you who made our regional meeting and some of you who didn't.

I have had calls from several of you this month concerning different subjects. I had a nice visit with Dorothy Singleton regarding her remembrances of her father and her instinctive love of the outdoors and nature. I read recently of a study that showed people who could see outside were happier in their work. Indian intuitiveness has taught Dorothy that a few minutes outside at the beginning of her day makes her day much better, without a study. Dorothy is one of our volunteers to help with the dream catchers. She should be quite experienced by the time of the meeting.

Be sure and call and let me know if you will be able to make the meeting, so I can give you instructions on how to get to the park.

Plus, I will need a count of how many will be there.

I'm looking forward to hearing from you. Now do you feel cooler?

Marjorie Hobdy

### PHOENIX

**Bourzho from Phoenix,**

Things are getting back to normal after the Pow Wow, which was a great success. I had a wonderful time at the Pow Wow. Saturday June 26th, all the regional representatives were in meetings all morning. We all received some very good information and should be receiving some good written information. Thank you to every one who took time out of their busy schedules to talk to us it was greatly appreciated.

I want to take time now and apologize to a tribal member for not getting your change of address which I now have, Deborah Leichter, I do not get these changes till it is time for my regional meeting. Also, I would like to let everyone know I moved so my phone numbers have changed the are Local 602-937-8780 Toll free 1-800-452-8966. My mailing address has stayed the same. If you called the old local number it gives the new number. All lines are now working and no one should have any problems reaching me.

For some things that are happening here in the Southwestern Region:

August 21st our annual picnic will start at 11:00 a.m. and go till around 1:00 pm. I hope this will get us better acquainted. At this time we will discuss our next regional meeting and what you as tribal members want to see done at these meetings. I will be sending out the information for this picnic soon. I hope you all will come. I will want a response back so I will have an idea of how many will be coming. It will be pot-luck so now is the time to try out new recipes.

In Tucson, September 25th and 26th, there will be the 3rd Annual Tucson Indian Days community Celebration. For more information you can call me and I will send you a copy of the flyer that I have. Hope you all have a great summer.

Megawetch,  
Gail Halterman

### MERCED

**Bourzho from Northern California**

The summer has been uneventful overall, excepting the trip to Shawnee for the Pow Wow.

Most of the calls have been from members wanting to know about local medical facilities as well as a few on the enrollment forms and getting involved in our programs.

I've had several visits from members who were passing through Merced with some good information on families and "old" stories. As I've said before, each visit with Tribal brothers and sisters, awakens a desire to know more about our "family". Thank all of you for your calls and for stopping to visit.

Again, to all in this region as well as other areas, be sure to plan to attend the regional meetings this next year and make a double effort to go to the Pow Wow. Call when you can, and pass on any knowledge of our past that you hold. Blessings to our leadership, and all who read this.

Gary Bibb

## NEWS NOTES

### HowNiKan ranks third in national contest

The *HowNiKan's* Honorable Mention, Best Layout & Design, in the 1993 Native American Journalists Association annual competition, announced in the June issue, was apparently a more significant win than first realized. In that issue, it was reported that the tribal paper was competing against all other monthly publications

for that award.

Recent information from NAJA, however, shows that there was only one category in Best Layout & Design for all publications, whether dailies, twice monthlys, monthlies or magazines. Further, only three publications were honored, a first place winner (*Unity News*) and two honorable mentions, *Native Beat* and the *HowNiKan*.

Last year, the *HowNiKan* placed third in general excellence among monthlies. Over

the years, the tribal paper has been a consistent winner in the competition.

### Apology offered

My apologies to the family of Ruth Gilbert Seaton (2-16-25 to 5-4-93).

Ruth was a descendant of Louisa Bourassa and Wesley Lewis. Ruth's grandmother Laura was the only child of Louisa and Wesley Lewis.

Mary Farrell  
Tribal Rolls

• The HowNiKan welcomes contributions from its readers, especially letters to the editor and news of achievements of tribal members. Please mail your submission to Mary Farrell at tribal headquarters. Deadline is the 10th of the month.



# A Piece Of History

## My Life... A Short History For My Grandson, George Hamilton by Mary Burnett Wesselhoff



Mary Burnett Wesselhoff

I was born in Topeka, Kansas, in 1870, in the house of my grandfather, Abraham Burnett, whose Indian name was Wabanca. He took the name of Burnett when an Engineer on a steamboat in Northern County, Michigan persuaded his mother to let him go to school. He was a leader in the Tribe so made frequent trips across country on official business. While on his way to Washington with a band of Indians to make a Treaty for some land, they camped by a spring and here he met my grandmother when she came to the spring for water. They made arrangements to take her with them on their return trip from Washington. A horse and saddle was obtained for her and she met them before daylight. When her absence was discovered, a group of white men followed for awhile but gave up and turned back when they found a message left on the trail warning them that they had come far enough. Her name was Mary Nuflock, a German. She sent my father, Joseph (called Joe) and his sisters to St. Mary's school, in or near Topeka, Kansas. During the Civil War, my grandfather sometimes acted as guide. My father and his sisters tended the Maple trees and made the sugar. When the sap was collected from the Maple trees, it was cooked in huge black kettles in the yard. During this war period, they kept their food buried in the Maple grove. Grandfather Wabanca helped when he was not on duty with the soldiers. After grandfather died, Papa lived with Grandma. He met my mother in Topeka, Kansas. Her name was Emma Anderson an orphan going to

school at St. Mary's. After grandmother married again, a white man named Busby, my baby uncle, Abe Burnett, came to live with papa. When I was just about one year old, something like thirty families formed a wagon train and came to what is known as Sacred Heart, then Indian Territory. Now Pottawatomie County, Oklahoma. I can remember going with Papa to Sacred Heart where they were digging wells for the Sisters and Fathers.

My step-grandfather was not a good man. He killed my Aunt Clara's husband in a dispute over cattle. We met him on the road as we were coming home from Jake View's house-raising. He said to my father, "Joe, I have killed Drape Thompson."

When we saw him coming, grandmother made us lie down in the wagon. He held his gun on Papa and said, "If you tell, I will kill you. You will find him in the kitchen, laid out on a bench behind the door." He went on and Mother drove the rest of the way home while Papa held his gun in readiness. We all laid low in the wagon until we reached home. Papa went in the house first and lit the candles. It was just like Busby had said. Our Uncle Chris Pearce, Jim McDole and a few others helped bury him in a nice place near Sacred Heart as he was not a Catholic. I have two uncles buried there. One is Levi Watson Clark, whose son, George, lives here in Shawnee. He is eighty-four years old and I am eighty. We all lived together for a long time as it was not safe for one family to live alone. Busby was a very wild man and this was before law and

order had come to the territory.

The Indians would all get together and build houses. Papa always made boards to cover them. Jake View lived four miles away. He did most of the plowing for us. The colored people were good to us and the Seminoles were kind.

Grandma had a loom and spinning wheel. George Clark and I used to pick the seeds out of the cotton for her to spin. All of the Indian women would come and work together, making thread and goods. They used weeds and barks of trees to make dye to color the cloth and made clothes for us.

We kids played Indian games and learned to weave mats from grass. These mats were used on our floors and to sleep on.

Grandmother lived alone for a long time and when she had to go to Sacred Heart for eats, she would lock me in our big room and tell me to be real quiet if anyone came up to the house. I would crawl under the bed. The Indians would holler when they approached the house but the colored people would peep in, trying to see through the windows but they could not see me under the bed. Grandmother had to ride horseback and carry the flour on behind her so that is why I could not go with her. We lived over five miles from Sacred Heart so it took quite a long time on horseback for the trip there and back. I had my eats and water in the room with me but I would eat it all up long before night. Grandmother would call out as soon as she got home. I slept a lot; I would get scared and be so quiet that I would fall asleep. When she came in, grandmother would call, "Corama!" That is "Grandchild" in Potawatomi.

We hauled water from a well we had dug down by a creek. I rode the old horse as there were wild hogs and they were so mean they would chase us. We kids all learned to climb at an early age and when we heard a strange noise in the grass we would get up a tree. We were not afraid of the Desperadoes, they were all kind to us but the Blue Coats, the soldiers, would burn our barns and our hay; if they thought anyone was around, they would come to Old Violet Springs and arrest every farmer that went for groceries, and at one time they had almost all of our men down there. They would do that to keep the outlaws from knowing they were in the country. Our neighbors, Joe Moose and Tom LeGill were gone for a week. We were all out of eats as the freight wagon was due so Papa said, "I am going to the store. If I don't get back, sleep in the woods or go to Joe Moose's place." We stayed at home because Bill came by that morning where Mother and I were pounding corn for bread and asked where Papa had gone. Mother told him and he said, "He won't be back because the Militia is in this territory. They are at the store." Mother told him we were out of eats and he asked, "What do you need?" Mother told him, "Flour, soda and coffee." And I said, "Sugar and beans."

The next morning the eats were by our door. That evening, about two hours before sundown, we heard shooting and hollering. We all ran inside the house and

locked the doors. We saw them coming, an old wagon in the lead with one man sitting up behind, the rest of the men lying down in the wagon bed and all were shooting at the soldiers who were way behind, shooting at the men in the wagon. Someone killed our dog. We had a railfence that ran parallel with the creek, then there was a strip of prairie next to the fence extending into thick woods thus giving protection on two sides. The wagon was left in the woods, the men mounting the horses to make greater speed, but the soldiers never came past our fence. As soon as it was dark, we went thro' the corn field to the creek and followed the creek almost to Moose's place. But Mother, having a crippled knee, gave out so she told my Aunt Susie to take us on the rest of the way and she would hide behind a certain tree. She kissed us and said, "Pray all the way."

I wanted to stay with mother but she wouldn't let me. Aunt Susie said, "I will be back after you, Emma." She carried my sister and when we reached the Moose place, Grand-dad Moose got a horse from the barn and went after mother. We had signal for each other; it was the call of the whip-poor-will. By this signal he easily located her. He helped her up behind him and they had just got back and into the house when a man on horseback approached the house and hollered. Mrs. Moose had a gunhole by the door; she hollered and asked the man something, I never knew what she asked or what he answered but she counted three and started shootings. Mother had her pistol and starting shooting, also. Two days later, Papa and Mr. Moose came home, just in time to be relieved of their horses and saddles by the soldiers who had also taken Grandpa Moose's horse and his new saddle.

Papa said, "We will never be able to have anything here. We will go somewhere and work on a ranch."

We had several hard hits while living a Sacred Heart. Our place was known as the Yott place, that being my Aunt's name and we built the place up. We had a big double log house with double fireplace and a big barn and hay field. Papa cut the hay with a hand scythe. I doubt if many of the younger generation has ever seen one.

The soldiers burned our hay one night. Papa was furious but Mother and Susie held him and kept him from going out. Mother said, "No, Joe, they will kill you."

He said, "When they do, just count the soldiers laying around my barn and haystack."

We had corn in the barn, four big hogs and a cow in the stable. All was lost so there was nothing to do but follow Papa's suggestion that we go work on a ranch. We moved on farther west, near the west central part of Pottawatomie County. We all had houses close together on a rather large ranch. All went together to Wichita, Kansas where my Uncle Will Griffenstein had a herd of cattle and brought them to the Territory. This settlement became known as old Burnett, named after our family and became quite a town.

About this time, the government started negotiations with the Indians which resulted in an allotment of one



# A Piece Of History

## My Life... A Short History For My Grandson, continued from page 8

by Mary Burnett Wesselhoft

hundred and sixty acres of land being allotted to each one. I used to look forward to the visits of the Washington fellows, as we called them. We would have a big council with feasting and dancing all night. If a man got too much Mescal they would tie his feet to a tree, too high for him to raise up until the effects of the Mescal had worn off.

We also had white folks dances and big suppers, mostly at Wiley Beaver's place near what is now Macomb.

Papa used to go with four or more men to Stonewall to the cotton gin, in the fall of the year. Each would take a load of cotton, sell it and trade for piece goods for clothes and for flour, sugar, coffee, beans and matches. We would sometimes run out of matches, then we used flint rock and gun powder to start a fire. We would make a pile of dry leaves, lay some dry sticks on top, then by placing the gunpowder at the edge of the leaves, hit the flints together to make a spark which caught the gunpowder and set the leaves on fire. We always kept a pile of dry sticks for emergency to start a fire quickly.

My cousin, George Clark of North Kimberly in Shawnee, made his first trip to Texas at the age of twelve. He went with his stepfather after cattle. They went in the late winter and waited at a ranch in Texas until the grass was good, then drove the cattle back to Oklahoma. Uncle Puyton gave him a horse and saddle and he has been a cowboy ever since. He is now eighty-three years old and in good health. There are just three of the older members of our family left.

My Uncle, Chris Pearce, lived two miles from Sacred Heart. He was the legal adviser for our family and took care of all the Indian business which was very little.

Uncle Abe Burnett lived with us. When the South Canadian River would be up, we would all go down to the river to watch the little row boats cross. I would ride behind Uncle Abe on horseback. He would ride out in the river. Everyone would go down to the River to meet the Sisters when they first came. An Indian always went ahead of the boats on horseback and held tin bucket over his head to signal the boatman where the whirlpools were and they could go above them. One day he started down stream. His horse swam a little way, then sank from our sight. All we could see was the little bucket going down. The men followed with ropes ready to rescue him but could never find him.

When they caught Busby, we all felt free. We knew the outlaws and they were nice to us. They rode beautiful horses and when we saw them they always talked to us and gave us money. I wanted holes made in mine so I could wear it around my neck. I didn't know about going to the store and buying candy.

Father Rob at Sacred Heart baptized my mother. We liked living at Sacred Heart but it got so wild there, we came back to Deep Fork. Papa traded our place went to work for a Mr. Kerika, a Sac Indian who had a ranch.

One day the cowboys went out after the main stable horse who had gotten away with a rope around his neck. Someone had tried to rope him and he had broken the

rope, ran away and joined a herd of wild horses. While they were chasing him my uncle saw a small colt, trapped in a canyon. He got it and brought it home to me. I raised it on a bottle. When we came back down here to open up the ranch at Old Burnett, we tried to bring it along with us. My uncle had to rope it and drag it across the little streams as it refused to get into the water. When we came to Deep Fork, it was up and we had to cross in a small boat, take our wagons a part and bring them across. They took Mother, baby and me across and put up a tent for us while they brought across the rest. We were there two days and nights. On the last day, they brought the horses across. Papa rowed the boat and Uncle and another man held a horse a piece, holding their guns ready to shoot one if it started to get in the boat because they would all have drowned. They left my colt till last. When I saw them start across without him, I cried, "Mama, they are leaving Mocosah."

She said, "We have to leave him, he can't swim." My sister and I started crying and calling him. He was running up and down the river on the other side by himself. All at once he jumped in and started swimming toward the boat which was half way across. My uncle was ready to kill him if he got near the boat but he kept swimming and came out quite a distance downstream. He came running to us as we sat near our log fire.

That night a strange man came to our camp and asked to sleep by our fire. That colt would not let him sleep so Papa had to tie him up before the man could get any rest. Papa watched all night and the man left before daylight.

Papa said, "He is not good, sure."

The U.S. Marshall caught him later in the day and found his saddle pockets were full of money. He had robbed a soldiers payroll from Sac & Fox. We never saw paper money, only silver and gold. My people all say there is money buried on my allotment near Macomb. My father told some of the folks that was why he took my allotment in that location. Where my house stands used to be an old Indian village and just west of the barn there was an old graveyard.

When we were making rails for our first fence, we lived in an old log house on a creek called Indian Hollow. We cooked on a fire place. One day mother sent Eddie Rhoad and I to the woods to cut a stick to use in lifting the lids off the iron skillets when she baked bread. We were down there playing when I noticed a big block of bark had been cut out of a large tree. Curious as a cat, I investigated and found a piece of good hanging where the bark had been. I lifted the goods, a little Indian baby fell down, wrapped all in white, just its face showing with its black eyes.

Calling Eddie, we ran for the house and told papa what we had done. He put the chip back and told us to stay away from there, the baby was dead. Behind that house was a little house where Old Man Mahardy was buried. He was wrapped in a red blanket; his saddle, guns and all of his personal things were buried with him.

We had to make rails to fence our crops because the wild hogs would eat every-

thing.

We carried water from an old well about half a mile from the house. Mother and another woman stayed together. One day mother went after water without taking her gun with her and the wild hogs got after her. She climbed a tree and when she didn't come back, Aunt Emily took her gun and went to the well. She saw mother in the tree with the hogs all around her. She shot one and the rest all started eating it and running after one that was dragging the dead hog. Mother and Aunt Emily got their water and ran. The men were all away, down at Shawnee Crossing to a horse race. Papa bet his pants on a race, lost, and came home in his shirt. He called to mother to bring him some pants out to the fence. He lost everything but his shirt and bridle.

Will Pearce and I lived with Grandma Burnett part of the time. He used to put me on the horse with him following behind on a kind of sled we hooked the horse to for hauling barrels of water. One day Grandma left me with Will while she went to the store. I ran off to the woods to look for wild plums. I saw a bear which scared me so badly, I ran home and fell on the porch. When I came to, Grandma was washing my face and I found that the bear was only Will with our buffalo robe over him, crawling thorough the weeds to scare me so I would stay in the yard. We had high fences around the yard for protection from bears and other wild animals.

This was my life from about the age of four to fourteen. We had a nice life at the ranch until I was about fourteen, then mother passed away, leaving us three little girls with papa. He kept us at the ranch until after spring round-up then we went to Wichita to live with our aunt, Mrs. Griffenstein. We attended school in winter and came to the ranch to spend the summer.

The country or maybe I should say, Territory, was opened for home-steading and white settlers came in taking up claims. A town sprang up where the ranch was and they called it Burnett. We tried for the County Seat, but lost.

March 26, 1957

I am now eighty-seven. I am alone and will write a little more.

We lived in a little house at the ranch. The houses were close together, with the cowboys having a bunk-house. They would come from other ranches to round up their cattle and our boys would go to their ranches. George Clark would ask, "Have you got your paddin?" That was their blankets or bed roll.

We went to Wichita after mother passed away and started to school. We went to Chilocco two terms. We had not much to eat there and water was not plentiful. They were not too kind to us. We were there when the Territory was opened for home-steading and things got better after that. Then we went to Haskell, Kansas. That was the making of us. I love it yet and wish I could see it again. We stayed five years and then came back to dear Old Burnett. Having studied nursing at Haskell, I would go with my father to see the sick and I loved to take care of them. There were no hospitals and few doctors; medicine was hard to get. Papa

knew lots of herbs and roots and I learned to know and use them for different ailments. I used to take care of women with new babies. Then I married George Wesselhoft, settled on my farm and worked for my family, my home and my neighbors. My lady friend, Mrs. Charlie Bailey and I used to go together to care for the sick. We would walk two or three miles, sit up all night then work in the field or else cook dinner and take to those who were working in the field.

Old Doctor Cordell said he knew when he was called to our neighborhood on a case that he would find me and Josie Bailey there. For years he thought we were sisters.

One night, in the spring of 1925, Shawnee was struck by a tornado. We had felt the effects of it in our part of the country, about twenty miles southwest of Shawnee. We were in the storm cellar, way in the night, when our neighbor, Maurice Smith (Coon to us) sent for us. His wife was in labor so we left our two little girls in the cellar and went to take care of her. Shawnee was hard hit and my Aunt, Mrs. Peyton was killed. They telephoned the news to Bailey's and one of the boys brought the message on to Smith's but the Doctor wouldn't let them tell me until after the baby came because I had to give the chloroform and he was afraid it would make me too nervous to perform my duty.

Sometimes my son, Charlie, would take me on horseback to care for the sick, then take his little sister, Mary, to Baileys. When I was no longer needed, he would come for me.

My place bordered on the river. It was good farming land and we rented it to the Bailey's. After my husband passed away, Charlie Bailey managed the farm for me. We all loved to fish and our little girls learned to swim in the river. My baby girl was just three years old when my husband died. Charlie, the youngest boy was still in school. The older children, Emma, Jesse and Ruth were married. Charlie went to school until he joined the army.

When Mr. Bailey took over the management of my place, they moved into my big house. I moved into what we always called the little house with Charlie and Baby Mary.

We would go to camp meeting on the river, in a big wagon. Lillie Bailey and the kids would sing and that was so sweet to me. They would hold spelling matches at the schoolhouse. Lillie and Ira were the top spellers, only their mother could beat them. We were one big happy family but time has taken its toll and fashion has changed our order of living. I am here alone in my little house waiting for my dear Jesus to call me. Two of my children are still living, my son Charlie and my daughter Ruth. I have plenty of grandchildren and they are all sweet to me. I love them all and my youngest one is my pride and joy. I just pray to see him baptized before I go home.

I get very lonely at times. My sister-in-law, Mrs. Lee Burnett lives near and she is most kind and cares for me. I love her and her family, but often I am alone with my memories.

Mary Wesselhoft



# State News

## Native languages and culture passed down through stories

(From the Associated Press, in the *Shawnee News-Star*, Aug. 3, 1993) — On crisp winter nights, when the chores were done and wood chips crackled in the fireplace, Oma Patrick and her sisters would snuggle on the hardwood living room floor and ask their mother for a story.

On this night 60-something years ago, their mother would tell them in Sauk about a futile hunt, and in doing so teach them not to waste anything they take from Mother Earth.

As this particular story goes, three Indian boys and a dog were hunting when they pierced a bear with an arrow. The wounded bear didn't fall and, knowing it would be a waste if the bear were to run off and die, the boys chased it through the woods and across the pasture, all the way into the heavens.

Mrs. Patrick is reminded of the legend, and the lesson, each time she sees the Big Dipper. The four stars that make up the scoop are the three Indian boys and the dog; the three stars that make up the handle represent the trail of blood from the fleeing bear.

The Big Dipper is part of the Ursa Major constellation, also known as "Big Bear."

Such stories, passed down from generations of Indians, illustrate the bond between native languages and their cultures.

"It was told to me in Sauk, so it's hard to translate from Indian back to English," says Mrs. Patrick, 67. "It loses a little in the interpretation."

But she has no choice. There are only a dozen of her people who still speak the language of the Sac & Fox, so she tells the story as she told her two daughters — in Sauk, then in English.

Fewer than 200 out of an estimated 600 Indian languages are still spoken, and many more are disappearing as elders pass away without incentive to leave behind a language rarely used in modern times.

"If you lose your language, you've lost your culture," says Charles Dawes, the 70-year-old chief of the Ottawa tribe who still practices Indian burial rites and spiritual healing.

"So much of your ceremonies, your songs are in the Indian language," he said. "You can learn chants. You can learn to say the words. But if you don't know what they mean, that part of the culture keeps going down as you understand less."

Even some Indian pow wows, once distinct among tribes because of stories taught through the song and dance, are often led by singers who may know the words and rhythm, but not the meaning.

Pow wows evolved from social gatherings at which tribes used song and dance in prayer, thanksgiving and celebration.

Thomas Roughface, chairman of the Ponca pow wow, says about 80 years ago an elder in his tribe introduced a song on New Year's Eve asking God to look down upon the tribe and bless it in the coming year.

He plans to use that song at this year's pow wow. The message will be a prayer of blessing, as always.

At one pow wow he attended recently, Roughface said he saw "a lot of fancy, a

lot of color," elements that appealed to the youth and to tourists.

"But there wasn't any single culture," he said. "The identity is getting lost."

Other ceremonies are changing as they are being taken over by those who do not speak the language and never experienced the rites, such as a burial.

Robert Whitebird, one of three Quapaw full-bloods, recalls going to the cemetery with his grandmother in 1934 when his brother died.

"When we came back she said, 'Tomorrow I want you to do what you watched

me do today,'" he said. Three days of observance were followed by a ceremonial head washing, and the body was buried on the fourth day.

Whitebird, 80, still conducts Quapaw burials when he is asked, but he has noticed slight changes in the rituals at other Quapaw burials.

Part of the emphasis on preserving languages is keeping alive such ceremonies and traditions, says Michael Pratt, an Osage working on a national retention program called "Keepers of the Treasure."

"The ideals and philosophies, these

were handed down from our old people," Pratt says. "We've come all this way to the 1990's. Where we're at came from what they taught us. By preserving the past, you're going to ensure your future."

Mrs. Patrick still tells the stories she remembers, but only in the winter. In keeping with tradition, there is not time for stories during the long hours of summer, a time for gathering and preserving for the winter.

"When you lose a language, there goes all the ceremonies, the songs, the stories," she says. "That's what makes you Indian."

## Cheyenne Sun Dance being preserved

Music of the Southern Cheyenne Sun Dance is being preserved, thanks to a University of Oklahoma faculty member whose work this summer was assisted by a grant from the American Council of Learned Societies.

Mary Jo Ruggles is one of 70 scholars across the nation selected from 675 applicants to receive a postdoctoral grant from the federation of scholarly societies.

Ruggles received a grant of \$5,000 for this summer's observance and documentation of the southern Cheyenne Sun Dance ceremony held near Seiling.

"This is a long-term project that has evolved over the past five years," Ruggles said. "My greatest interest is preservation of the music so members of the tribe can give it to those they believe appropriate. Fewer and fewer people know this music, and the ceremony is only done once a year."

Ruggles is documenting the music with audiotapes and her own notes because videotaping is not allowed. The documentation is expedited by her laptop com-

puter, which was funded by a 1992 OU Junior Faculty Fellowship. Ruggles funded the research project herself the first three years.

Ruggles is assisted in this project by her "adopted Cheyenne family," the Burton Hawk family of Kingfisher. She was adopted as Diane Hawk's kinship mother. Bruton Hawk has participated in the Sun Dance and his son, Moses, is a current participant.

Additional assistance has been provided the past two summers by OU education major Lance Allrunner of ANADARKO. Some of his work was funded by a 1992 OU Undergraduate Research Opportunity Grant. Allrunner is active on the powwow circuit and is a Sun Dance participant. He began helping with Ruggles' research after enrolling in the Native American music course she teaches in the OU School of Music.

Ruggles teaches Native American Music and World Music in the OU School of Music. Either course fulfills one of the

university's pioneering core curriculum requirements for study in non-Western culture.

She contributed a chapter on "The Multicultural Music Curriculum and the Media Specialist" to the book "Multicultural Aspects of Library Media." Ruggles also teaches a graduate course in music pedagogy in general studies.

Ruggles earned her doctor of musical arts degree from OU and bachelor's and master's degrees from East Central State University in ADA.

The American Council of Learned Societies, with offices in New York City, is a private, non-profit federation of 53 scholarly associations devoted to the advancement of humanistic studies in all fields of learning.

The program is partially supported by endowment grants received from the Ford foundation, the Andrew W. Mellon foundation, the National Endowment for the Humanities, and the Rockefeller Foundation.

## Human remains returned to Oklahoma from Smithsonian

Cheyenne human remains (five sets) collected by the U.S. Army after the Colorado Sand Creek Massacre of 1864 were recently repatriated to the Cheyenne and Arapaho Tribes of Oklahoma by the Smithsonian's National Museum of Natural History. In addition, human remains (13 sets) collected by the army in other circumstances, and later transferred to the Smithsonian, were also returned.

Edward P. Wilson, chairman of the Cheyenne and Arapaho Tribes of Oklahoma, and Lawrence Hart, a traditional Cheyenne chief from Clinton, Okla., led a delegation of 15 governmental and traditional leaders during the recent ceremony at the National Museum of Natural History in Washington, D.C. As the assembled guests watched, the bones were wrapped with great reverence in shawls, blankets and hides and placed in cedar boxes. Headsmen and other society members of the tribe sang throughout the ceremony.

Among the Smithsonian representatives present at the ceremony were museum Director Frank Talbot, and W. Richard West Jr. (Southern Cheyenne), director of the Smithsonian's National Museum of the American Indian.

Following the ceremony, the remains were transported by car to Concho, Okla., where they were interred in a cemetery

close to the tribal headquarters.

The Cheyenne Repatriation Case was initiated in August 1989 with a request from the tribal government in Concho. Additional requests for the return of the Sand Creek remains came from a Sand Creek descendants organization in Oklahoma. Descendants from both Oklahoma and Montana took part in the ceremonies and reburials of all the Cheyenne remains returned by the museum.

Some of the other remains returned by the museum were collected by U.S. army surgeons following an 1867 directive from George Otis, the curator of the Army Medical Museum. The museum was originally established in 1862 to provide information on health and disease. Initially, collections focused on men killed on Civil War battlefields. Later they were expanded to include both army personnel and American Indians in the West. In general, these studies advanced the medical practitioner's understanding of trauma and infectious disease.

In 1898 and 1904, the Army Medical Museum transferred the majority of its American Indian human remains to the U.S. National Museum at the Smithsonian. During this period, the remains of more than 2,000 individuals were moved to the Smithsonian, including the Sand Creek victims.

The Sand Creek Massacre occurred Nov. 29, 1864. Col. John Chivington led Colorado volunteers, with the support of regular army personnel from Fort Lyon, on an attack of the Cheyenne village at Sand Creek-leaving 150 to 200 people dead, most women and children. Also killed were a number of peace (council) chiefs, many of whom had supported further negotiations and arrangements for peace with the whites.

The Sand Creek incident was eventually detailed by the Joint committee on the Conduct of the War at the second session of the 38th Congress in 1865 as a brutal atrocity carried out against the Cheyenne people.

Museum staff and Cheyenne participants at the recent return of human remains all agreed that repatriation is an important step in coming to terms with the past. Today, the repatriation legislation is being implemented at the National Museum of Natural History. Scientists, Native Americans and museum professionals are working together to build new relationships and to ensure an equal voice for American Indians in the disposition and presentation of their own cultural heritage. Together, they hope to establish a meaningful showcase for living American Indian cultures in the future.





# National News

8.00 PM '93 • 1993 • 1993 • 1993 • 1993

## IHS work to increase awareness of alcoholism

Washington, D.C.-Michel Lincoln, Acting Director for the Indian Health Service (IHS), announced that as part of Alcohol Awareness Month, the IHS joined a national grassroots effort to combat underage drinking, the greatest threat to the nation's youth.

"I have directed all employees of the IHS to do what they can to increase the awareness of achievements made against the disease of alcoholism, and to coordinate their efforts so that they are more effective than duplicative," Lincoln said. "In April we also began a campaign to increase the awareness of American Indian and Alaska Native communities of the services IHS can provide in all areas of substance abuse.

"There are examples of tribes who have focused their efforts to combat substance abuse and have succeeded in making a difference. Joining with them, the IHS can be a part of those achievements. The theme for the public awareness campaign is 'Joining hands-We make the circle stronger'."

Use of alcohol by American Indians and Alaska Natives has been declining since 1975, however, alcohol is the number one drug problem among youth. About 10% of Indians youth in grades 7-12 are potential problem drinkers. This increases to about 20% by the time of graduation.

Since the tribes and IHS began their alcoholism program efforts in 1978, the alcoholism mortality rate among American Indians and Alaska Natives has decreased by more than 50 percent. However, alcohol abuse still contributes to four of the top ten causes of death for American Indians and Alaska Natives.

Alcohol Awareness Month was observed during April by communities throughout the United States. A grassroots event with national leadership, it offered organizations with different missions an opportunity to work together to raise awareness about underage drinking.

Groups, Organizations, & Programs on American Indians and Native Alaskans  
**Administration for Native Americans**  
200 Independence Avenue, SW  
344 FHHH  
Washington, DC 20201-001  
Attention: CDP 90-1  
(202) 245-7727

**Al-non/Alateen Family Group Headquarter, Inc.**  
P.O. Box 862  
Midtown Station  
New York, NY 10018-0862  
212-302-7240 or 1-800-344-2666

**Alcoholics Anonymous (AA) World Services, Inc.**  
468 Park Avenue, South  
New York, NY 10016  
212-686-1100

**Americans for Indian Opportunity**  
3508 Garfield Street, NW  
Washington, DC 20007  
(202) 338-8809

**Americans Indian and Alaska Native Caucus of the APHA**  
5600 Fishers Lane, Room 5A-43

Rockville, MD 20857  
(301) 443-1095

**American Indian Child & Family Services**  
P.O. Box 473  
29 Main Street  
Akron, NY 14001  
(716) 542-2097

**American Indian Health Care Association (AIHCA)**  
245 East 6th Street  
Suite 499  
St. Paul, MN 55101  
(612) 293-0233

**American Indian Institute**  
555 E. Constitution Street  
Norman, OK 73037-0005  
(405) 325-1446

**Association of American Indian Physicians**  
10015 S. Pennsylvania  
Oklahoma City, OK 73159  
(405) 692-1202

**Association of Native American Medical Students**  
c/o Associations of American Indian Physicians  
10015 S. Pennsylvania  
Oklahoma City, OK 73159  
(405) 692-1202

**Four Worlds Development Project**  
University of Lethbridge  
Faculty of Education  
4401 University Drive, Lethbridge

Albverta, Canada T1K3M4  
(403) 328-4343

**Indian Health Service**  
Alcohol Programs, Room 6A53  
5600 Fishers Lane,  
Rockville, MD 20857  
(301) 443-4297

**Minnesota Indian Women's Resource Center**  
1900 Chicago Avenue  
Minneapolis, MN 55401  
(612) 872-8211  
**Nar-Anon World Service Office**  
P.O. Box 2562  
Palos Verdes, CA 90274  
213-547-5800

**Narcotics Anonymous (NA)**  
P.O. Box 9999  
Van Nuys, CA 91409  
818-780-3951

**National Association for Native American Children of Alcoholics (NANACOA)**  
611 12th Avenue South  
Suite 200  
Seattle, WA 98144  
9206) 324-9360

**National Clearinghouse for Alcohol and Drug Information**  
P.O. Box 2345  
Rockville, MD 20852  
1-800-729-6686

**National Indian Council on Aging (NICOA)**

P.O. Box 2088  
Albuquerque, NM 87103  
(505) 242-9505

**National Indian Health Board**  
50 S. Steele Street, Suite 500  
Denver, CO 80209  
(303) 394-3500

**National Native American AIDS Prevention Center**  
1315 East 24th Street, Room 315  
Minneapolis, MN 55404  
(612) 721-3568, or call (800) 283-AIDS

**National Prevention Implementation Program**  
8201 Greensboro Drive, Suite 500  
McLean, VA 22102  
(703) 556-0212

**OSAP Multicultural Substance Abuse Prevention Project**  
8401 Colesville Road, or write  
Box 350A, Silver Spring, MD 20910  
(800) 822-0047  
(in Maryland call (301) 589-3272)

**Seattle Indian Center**  
611 Twelfth Avenue South  
Suite 300  
Seattle, WA 98144  
(206) 329-8700

**UNITY**  
**United National Indian Tribal Youth, Inc.**  
P.O. Box 25042  
Oklahoma City, OK 73125  
(405) 424-3010

## Gaming opportunities offered to tribes

The Menominee Indian Tribe of Wisconsin has entered into an exclusive joint venture with GamePlan, Inc., a public (GPLA) Nevada based gaming consulting/management firm, to provide "Nation to Nation" gaming consulting to Indian tribes throughout the country.

The unique joint venture, called Menominee GamePlan, was formed to provide Indian Country with a full range of gaming services without requiring their tribal clients to surrender their property or sovereignty.

Menominee Tribal Chairman Glen T. Miller says the new firm is important because present management firms doing business with tribes require a waiver of sovereignty. "What's more," Miller said, "the tribes are forced to turn over control of their operations to non-Indian management companies in order to get into the gaming business. Other firms are telling the tribes that they can't operate gaming themselves and can't get the financing on their own to do it," Miller said.

Bob Berry, president of GamePlan, Inc., says Menominee GamePlan will take a different approach.

"Menominee GamePlan will provide the financing and on-site management training on a (tribal) nation to nation basis while preserving the client tribe's sovereignty. We also offer training in a working Indian Casino on the Menominee Reserva-

tion while the client's facilities are being constructed."

"Our plan provides those tribes just getting into gaming the opportunity for stable tribal government, self determination, program development, as well as economic stability and diversity," Miller said.

"For those tribes already operating casinos, state-of-the-art regulation, internal controls, marketing, public relations, advertising and equipment upgrading are also available," he said.

"This way, the tribes can make their own management decisions," Miller said, "and reap the tremendous financial benefits for their Tribal members."

Berry added that, "Menominee GamePlan is primarily designed to offer consulting services, management oversight and on-going training to Indian tribes."

The Menominee Tribe began its casino operations in 1987. GamePlan, Inc. has been a longtime consultant to the Menominee gaming operations.

"Because our Tribe was the first terminated and restored tribe in the United States, we are very cautious in our dealings with non-Indians," Miller said. "The principals of GamePlan, Inc. have gained our trust and respect," he added.

The joint venture was approved by the Menominee Legislature in July. As a part

of the joint venture agreement, the Menominee tribe has secured a stock option for a sizable interest in GamePlan, Inc. Miller and Menominee Tribal Legislator Robert Deer will serve as members of the board of directors of GamePlan, Inc.

Berry has 35 years of gaming experience. As a veteran Nevada gamer, Berry successfully owned and operated Barney's Club and the Nugget on the South Shore of Lake Tahoe. He also was the successful developer and an owner of the Nevada Crossing Casino in Wendover, Nevada, and was a principal in designing and building Wendover, Nevada, the first new town in that state in 100 years.

Jon Jenkins, senior vice president of GamePlan, Inc., has 25 years of experience in casino marketing and advertising.

Both Miller and Berry agreed that "This joint venture provides a win-win-win situation for our Native American clients, the Menominee Indian Tribe and GamePlan, Inc."

**Support Your  
HowNiKan!**



# HOWNIKAN

PEOPLE OF THE FIRE

The HowNikan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNikan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNikan is a member of the Native American Press Association. Reprint permission is granted with publication credit to the HowNikan and the Citizen Band Potawatomi Tribe.

All letters and submissions become the property of the HowNikan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNikan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

Citizen Band Potawatomi Business Committee  
Chairman - John A. "Rocky" Barrett Jr.  
Vice Chairman - Linda Capps  
Sec./Treasurer - Bob F. Davis  
Committeeman - Jerry P. Motley  
Committeeman - Hilton Melot

Bulk Rate  
U.S. Postage  
**PAID**  
Tecumseh, OK.  
Permit No. 26

1901 Gordon Cooper Drive  
Shawnee, Oklahoma 74801  
Toll-Free Number: 1-800-880-9880

## Legal setback latest in long history of 'raw deals'

Bourzho Nicon, (Hello, My Friends)

It is August in Oklahoma, hotter than a set of jumper cables after an Indian softball game. Things have settled back to normal after General Council meeting, election, and pow wow festivities. We were very lucky to have such cool weather for the big weekend. I really enjoyed myself and appreciate all the hard work that so many of the tribe's employees and friends put into it.

Indeed things are back to normal. We have been stabbed in the back by the U.S. Federal courts one more time. Sometimes I guess I start to fool myself that the Federal government is going to treat the Potawatomi fairly at long last. I don't know why I do it; they never have in history. This time the story almost reads like a comedy, except the results are not funny. Here is how it went:

1. The Congress passed the Indian Gaming Regulatory Act setting up rules for tribes to



### FROM THE CHAIRMAN

By John A. Barrett Jr.

follow to offer Class III gaming to the public.

2. The rules say we have to get the State of Oklahoma, both Governor and Legislature, to agree on a "compact" with us for Class III gaming. Then the Secretary of the Interior has to approve the compact.

3. We are the only tribe in Oklahoma to get a signed compact, with all of them on the line — Governor, Legislature, and Secretary of the Interior. We agree to limit our activities to lottery machines only, since there are lotteries conducted all over

Oklahoma.

4. (Here comes the knife) Joe Heaton, an outgoing Republican U.S. Attorney in a district other than our own, tells the Governor that, in his opinion (no one asked him), the Potawatomi compact violates the Johnson Act, a 1950s law against interstate importation of gambling machines, even though the Congress has said that the Indian Gaming Regulatory Act supersedes the Johnson Act.

5. The Governor of Oklahoma says: "I can't be liable for approving a compact for an illegal act;

get a Federal judge's opinion on whether the Johnson Act applies!"

6. We do. But the judge says "yes". Even though more than 15 states have Indian gaming with machines, and all of them transported the machines across state lines, he says the Johnson Act still applies to this one compact.

7. We appeal the decision to the United States Court of Appeals for the Tenth Circuit, believing that they will have the perspective that the Johnson Act did not apply in all the other compacts, why should it in this one?

8. But nooooo, we don't get a hearing in front of the Tenth Circuit; we get a "panel" of three judges picked to hear the case that only has one Tenth Circuit judge — and he doesn't show up! The other two judges are district judges. One is from New Mexico with a history of opposing Indian Class III gaming. The other is from Utah. UTAH! The one state in the United States where it is probably illegal to even do a coin flip, much less real gaming!

9. We lose.

10. We appeal for a hearing before the entire Tenth Circuit.

11. We lose.

So, where do we go from here? The State of Oklahoma is considering a statewide lottery, with lottery machines in every store. If they pass it, maybe we will get another shot.

In the meantime, the building where we were going to put the lottery machines will now be a bowling alley, which we know is legal and will make good money, or an expansion of our already successful bingo hall. No loss except time and lawyer fees? Not really. What we have lost is precedent.

Now any lower level federal employe in the U.S. Justice Department can inject himself, unsolicited, into a Congressionally-mandated process between two sovereign governments,

Tribe and State, and create conditions that disrupt the process. There need not be any test of fairness, no examination of motive, no question of his authority.

This is the same kind of raw deal under which we lost our unique status, and most of our land, when we bought our reservation in Oklahoma as U.S. citizens, and it was still made subject to the Indian Allotment Act and given away in a land run. This is the same raw deal we got when we came to our reservation and found another bunch of Indians squatting on our land — and the government let them stay (and compounded the injury by giving them equal authority over the land). This is the same raw deal we got when the Congress passed all the 1970s laws to help Indian tribes, and excluded 38 Oklahoma tribes (where they had forcibly relocated most of them) because they didn't have "reservations."

This is the same raw deal we got when the thugs had our bingo hall in violation of Federal Law, and the BIA and one old federal judge kept them in for three years while they stole millions from us (and then let them get away with it by declaring bankruptcy). This is the same raw deal we got when one tribe abused the Tax Exempt Indian Bond laws for industrial development on reservations, and now no tribe has them. The list goes on, and on, and on.

REAL WORLD: Don't depend on any activity that the federal government has a hand in. Don't expect fair treatment by the federal government. Don't need them for anything.

Watch us — we will get there.

Megwetch,

*John Barrett*  
John Barrett

## 'Flames & Fortune' Tribe focusing on entertainment complex

Continued from page 1

cally" that the act would "waive the application of the Johnson Act for tribes who have negotiated compacts." He also noted that the Potawatomi "did not specifically seek to negotiate a compact for VLTs. Rather, Oklahoma informed the Potawatomi that VLTs were virtually the only negotiable form of Class III gaming ... Here the Johnson Act is being used not to assist a state in enforcing state law, but to interfere with a state's freely-negotiated compact."

Minnis has advised the tribe that the only step left is to petition for review by certiorari, but he is not recommending that step unless there is another

decision in the next few weeks that might create conflict, making review by certiorari more likely.

In the meantime, the tribe will proceed with plans to turn the new building into a bowling alley or extension of the bingo hall. Tribal Director of Gaming David Qualls said that he has been having "great crowds" and is excited about the tribe's new entertainment center approach. A new theme, "Flames And Fortunes," dominates new ads, including a jingle, and many special events are being planned to attract a new clientele. Qualls said bands, comedians, prizes and games such as Let's Make A Deal and Truth Or Consequences are proving popular, and luau,

Western and Crazy Days theme nights are planned.

Qualls doesn't believe that Gov. Walters' push for a state lottery will have any effect on the tribe's compact. "The whole issue is whether using machines with a lottery is legal," he said. "We can conduct a lottery ... there's an old law on the books allowing chambers of commerce to have raffles, and an attorney general's opinion that says that's synonymous with lotteries." Help may come from Washington, however, he feels. "They're opening back up the gaming act. If they do anything, it will help us. We'll get it all in black and white.

"Until then, we're going to concentrate on Class II gaming."